

Islam and Science Fiction Film: The Portrayal of *Kauniyah* Verses in *Interstellar* (2014)

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ABSTRACT

Research on media representation on Islam and Muslims have been carried out widely in the post 9/11 tragedy from a cultural, religion, political and social group lens. However, this paper discusses a science fiction film, *Interstellar* (2014), directed by Christopher Nolan. It is a film about space exploration by a group of scientists in their quest to find a new planet for humankind to replace the earth. The film portrays scenes of the scientists travelling into places in space - the wormhole and other potential planets for a living. Apart from highlighting space and its discovery journey from the perspective of modern science, this film can also be explored from the perspective of Islam. Many scenes in the movie represent and translate what Allah SWT has thought of Muslims through verses in the al-Quran. What are the scenes, and how does it relate to verses in the Quran? This paper uses qualitative content analysis to highlight selected verses of *Kauniyah* (verses explaining about Allah's creation of the universe and its system) in the al-Quran as evidence that reflects the truth of al-Quran and the Islamic teachings. The findings are highlighted based on the relationship of scenes containing this evidence in the film with the verses in the Quran and their meanings.

Keywords: *Sci-fi film, science fiction, interstellar, Kauniyah verses, Islamic science.*

INTRODUCTION

In everyday life, we are familiar with the presence of the film. With advances in technology and socio-cultural development in our country today, watching movies is an activity that can be done by all circles. Films may convey various information in audio, visual and motion to the public. It informs, educates, entertains and persuades society in various ways and matters. A film is a powerful tool for shaping, reshaping, reconstructing and restructuring societal realities. It reflects symbols, ideologies and policies of the producer, owner, and controller by issues or how their observation is being framed, associated and established (Eijaz, 2018).

Many studies in the post-9/11 phase had highlighted Hollywood's negative depiction of Muslims. For example, Ahmed and Matthes (2016) commented that in most studies on media framing covering Western media, Muslims and Islam are negatively framed as violent religious and barbaric people (Senanayake, 2021).

This paper does not intend to highlight the negative framing of Muslims and Islam in film as most scholars did in media framing and media representation studies. Instead, it is interesting to highlight content (scenes) in films that the audience can relate with Islamic teaching particularly in the holy Quran.

In Christopher Nolan's *Interstellar* (2014), narratives are mentioned through dialogues in their journey to space evidently associated with verses in al-Quran. This can draw and elevate the audience's understanding about the reality of modern science of the universe through physics with Islamic teaching. Therefore, this paper will highlight and discuss selected scenes of the film that reflect the verses of kaunyah (verses related to creation of the universe and its system) in the Quran, and how these verses are visualised in the film.

a. The Portrayal of Islam in Films

The depiction of Muslims and Islam in modern times can be regarded as freeze-framed in most aspects of discourses; or termed as stereotyped. In some ways, Muslim discourse's most traditionalist and conservative tendencies are highlighted and empowered as the output of the freeze frames. Many scholars confirm the perspective that negative stereotypes are used in Hollywood films to depict the Islamic world. According to Ahmad and Matthes (2016), Muslims tend to be negatively framed, while Islam is dominantly portrayed as a violent religion. In addition, most studies investigated 'migration', 'terrorism', and 'war' themes.

Muslims' representation (especially Arabs) as negative entities goes back a long way as they were portrayed as entities with several violent acts in Hollywood films, such as trying to get hold of media conglomerates (*Network*, 1977), demolishing the world's economy (*Rollover*, 1981), kidnapping Western women (*Jewel of the Nile*, 1985), manoeuvring nuclear weapons towards Israel and the United States (*Frantic*, 1988), and influencing foreign policies (*American Ninja 4: The Annihilation*, 1991).

According to Shaheen (2012), unpleasant Arab Muslims and prejudicial dialogues have been added on by Hollywood producers in more than 150 movies that otherwise have nothing at all to do with Arabs or the Middle East. Muslims are being represented as a spoof in the story plot. They appear and vanish, serving their stereotypical purpose, for instance, *Puppet Master 2* (1990), *The Bonfire of the Vanities* (1990), *American Samurai* (1992) and *Point of No Return* (1993). Whereas in other films, such as the Hollywood blockbuster *True Lies* (1994) and *Executive Decision* (1996), Muslims play a central antagonist part in those films as terrorists attempting to kill innocent Americans (Shaheen, 2012).

According to Alalawi (2015), *The Kingdom* (2007) depicts an alternative scenario to the real-life scenario of the war on terrorism post 9/11, where both Western and Middle Eastern police officers are working together. The silent scenes in the film visualise the positive representation of Muslim/Arab characters when interacting with their family members living their daily lives. However, according to Shaheen (2012), *The Kingdom* is Hollywood's most violent movie since 9/11. He viewed the film as Rambo in Arabia, where viewers cheer the heroics of four FBI agents who fly off to Saudi Arabia and kill the Arabs.

Osama et al. (2019) study on the film *The Message* (1976, dir. Moustapha Al Akkad) provides a different reflection. Labelled as an Islamic historical film, *The Message* exhibits significant events in the history of Islam during the early revelation of Islam as a religion in Mecca and Madinah, the two important worship places of Muslims. The film depicts the struggles of Prophet Muhammad (peace be upon him, henceforth, PBUH) and His followers from when Islam was first introduced to the Arabs secretly until the day it was spread openly in Mecca. The challenges of spreading Islam in Mecca had brought Prophet Muhammad (PBUH) and His companions to migrate to Madinah. The film focused on the heavy content of Islam and Arab cultures, ideologies, and civilisation.

b. Islam in Science Fiction Films

Science fiction film or popularly termed 'sci-fi', is a genre that integrates science-based features in the story, including technology and futuristic elements related to social, human nature and political issues, often produced using special effects technology (Kuhn & Westwell, 2020). In addition, this film genre usually features time travel and takes place in the future, on earth or in space (Reich, 2017).

In the modern years, sci-fi films Star Wars series (from 1977 to the recent 2019 - *The Rise of Skywalker*) are prominent examples of science fiction movies that took place in space coupled with advanced technology, portraying a band of rebels who bring down an empire.

The recent sci-fi Hollywood blockbuster, *Dune* (2021) is a space opera based on Frank Herbert's 1965 novel that highlights political leadership that led to the defeat of powerful empires on a deserted planet. This film portrays The Fremmen (the protagonist), who practice a futuristic form of Islam, and engages in a "jihad" against the empire to free their planet. But unfortunately, Islam and Muslims are hardly portrayed as 'good people in Hollywood films (Ibrahim al Marashi, 2021).

Interstellar (2014) is also categorised as a science-fiction film, which for some reason, the film might challenge your perception of reality and rethink your place in the universe. Thus, this paper will discuss the selected part of the film that reflects the verses of kauniyyah in the Quran and how these verses are being visualised in the movie.

For Muslims, the holy Quran is the word of God Almighty, containing a complete record of the precise words revealed by Allah through the Archangel Gabriel to Prophet Muhammad (PBUH). None of its 114 surah (chapters) has been changed over the centuries. The Quran is the same detail, unique and miraculous text that was revealed to Muhammad over fourteen centuries ago.

The study of Quranic verses usually exposes and influences the believers about the universe and the entire world and the discovery of natural phenomena and systems. Therefore, the Quran demands Muslims to witness the nature and incidents in the world as an appreciative remark of the creation of Allah SWT (Danial, 2014).

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ (١٦٤)

Trans.: "Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the benefit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth (Here) indeed are Signs for a people that are wise."

(Al-Quran, Surah Al-Baqarah, 2:164)

d. The Truth of the Quran

Quran was revealed to Prophet Muhammad (PBUH) through the angel Gabriel as a miracle of intermediaries. Learning the content of the Quran will add a new repertory, expand the view, increase knowledge, improve new perspectives and always see things that are always new.

The Quran has affirmed that the universe consists of sky objects like stars, planets, and other things. It initially fused in the form of smoke or fog. Then, God separates it from the last billions into objects, as there are in the universe now. The Quran is clear evidence from Allah and a brilliant light for the whole universe. It implies a miracle in all areas, which proves that the Quran comes from Allah, the Wisest and Omniscient. There are very large numbers of verses in the Quran that mention the facts related to science. Therefore, no texts in the Quran can deny the science of knowledge in the Quran.

The noble Quran consists of 6,236 verses outlining the various problems of life and living, among other things concerning the universe and the phenomenon. Allah reveals the verses in the Quran to show His power through two pathways which are qauliyah (formal) and non-formal pathways, which are kauniyyah. The qauliyah verses are the word of Allah (Qur'an) derived from the Prophet Muhammad (PBUH), and kauniyyah verses are natural phenomena that Allah derived in the Quran to make humans observe and study His power.

e. The Qauliyah Verses

Qauliyah verses are verses spoken by Allah in the Qur'an. These verses touched on various aspects, such as law, worship, and morals, including how to know God. The main purpose of reading the verses of Allah (SWT) in the Qur'an is to know God (*ma'rifatullah*) to a greater extent. Knowing God well will increase our faith and devotion to Allah. Allah says in Surah Al-Anfal: 2,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٢)

Trans.: The true believers are those who, when Allah's name is mentioned, their hearts quake, and when His verses are recited to them, their faith grows, and who put their trust in their Lord.

(Al-Quran, Surah Anfal, 8:2)

Ibn Qayyim al-Jauziyah, author of "Treatment of Liver Diseases", the book said: "If you pay attention to what is called by Allah (SWT) to ponder, it will take you to the knowledge of the Rabb, of His unity, the properties of the His majesty and His perfection, as knowledge, wisdom, mercy, charity, justice, pleasure, anger, reward and retribution. That is how he introduced himself to his servants and invited them to contemplate his verses.

Reading the Holy Quran is like reading the verses of qauliyah, which are the verses God says in His books. Allah has commanded the Prophet Muhammad (PBUH):

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

Trans.: Recite in the name of your Lord who created (1) Created man from a clinging substance (2) Recite, and your Lord is the most Generous (3) Who taught by the pen (4) Taught man that which he knew not (5)

(Al-Quran, Surah Al-Alaq, 96:1-5)

The verse commands us to read to gain knowledge about what is happening around us. Therefore, every Muslim has to read the Quran, trying to understand its content and reflect on its meaning.

f. *The Kauniyah Verses*

Besides the verses of qauliyah, there are also the verses of kauniyah, which are verses that explain the creation by Allah of the universe and the system in it, such as wind and rain, the earth, herbs, and so on are included kinds of God's creation, either it is small (micro) or large (macro).

The verses of kauniyah are the scientific content of the verses of *qauliyah* in the Qur'an. Allah says in Surah Fussilat verse 53:

سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (٥٣)

Trans.: We will show them Our Signs in the universe and their own selves until it becomes manifest to them that this (the Quran) is the truth.

(Al-Quran, Surah Fussilat, 41:53)

In the Qur'an, Allah invites his servants to contemplate the verses of *kauniyyah* to think and pay attention to the evidence of power and Allah's wisdom. It has in Surah Adh-Dhariyat: 20-21,

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ (٢٠) وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (٢١)

Trans.: In the earth are signs for those having sure faith? And in yourselves; what, do you not see?

(Al-Quran, Surah Adh-Dhariyat, 51:20-21)

In another surah which is Surah Al- Ghashiyah: 17-20,

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (١٧) وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ (١٨) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ (١٩) وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ (٢٠)

Trans.: Do they not look at the camels and how they are created? And at the heaven, how is it raised? And at the mountains, how are they rooted and fixed firm? And at the earth, how is it spread out?

(Al-Quran, Surah Al-Ghashiyah, 88:17-20)

These verses ordered us to examine what is created by God in the universe (nature). The same command to observe the universe created by Allah in Surah Yusuf, verse 109, Allah said:

... أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ (١٠٩)

Trans.: Have they not travelled through the earth and seen what was the end of those who were before them?

(Al-Quran, Surah Yusuf, 12:109)

In another Surah which is Surah Ar-Ruum:20, Allah said:

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ (٢٠)

Trans.: And among His Signs is this: He created you from dust and beheld you are human beings scattered!

(Al-Quran, Ar-Ruum, 30:20)

Allah's commands are full of studies on the history of the creation of man and human affairs on our earth. People with intelligence (Ulul Albab) are the ones who always perform "Tafakkur" and "Tadabbur", the verses of Kauniyah and Qauliyah. In Surah Ali Imran: 190-191, Allah said:

أَنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١)

Trans.: Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Therefore, who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

(Al-Quran, Surah Ali Imran, 3:190-191)

Based on the above discussion, various inventions of science and technology have revealed evidence of the truth of the Quran. Undoubtedly, it is a guide for human life and managing our lives toward the happiness of the world and the hereafter.

PROBLEM STATEMENT

The portrayal of Muslims and Islam in films has received greater attention since 9/11. Major media representation studies focus on the characters of a Muslim (usually the Arab) and their meaning in the depiction of Muslim values in reality (Sutkuté, 2020).

However, this study merely analyses a science fiction film in which the audience seemingly perceives that scenes in this film connect with specific kauniyah verses in the Quran. This film portrays Islam from a different angle compared to most media representation studies. The director may learn and have thoroughly done major research about physics and Einstein's theory from a fictional perspective. But a Muslim audience who watches this movie may cautiously relate some of the scenes with Islamic teaching (Kauniyah verses). Most science fiction films do not acknowledge the facts in the kauniyah verses portrayed in Interstellar as Islamic science, but purely modern science.

Interstellar (2014) features about our universe, despite the norm, a slight but important message of representations of Islam. It is about the space exploration of a team of astronauts, which triggers the audience's mind to think and link them to what had been said in the Quran. Hence, the aim is to identify how the narrative of Interstellar (scenes) and the meaning being highlighted in the film, relate to verses mentioned in the Quran.

METHODOLOGY

Data were collected through qualitative content analysis by screening the film from a DVD. The film was previewed three times to identify the portrayal of kauniyah verses in the film. Identification of scenes related to the verses of kauniyah was executed, mainly from dialogues that portrayed the verses in the Quran. The researcher also screened the film in general to avoid negligence of any relevant scenes and dialogues. The Quran was referred to

each time we selected and related scenes or dialogues in this film with verses of kauniyyah in the Quran to answer questions of this research.

FINDINGS AND DISCUSSIONS

The researchers have chosen two stories of the kauniyyah verses in the Quran that are associated with the scenes in the film *Interstellar*, which are:

- a. The truth of Prophet Muhammad (PBUH)'s *Mikraj* (a journey where the Prophet ascended to the outer space 7th sky and personally met Allah SWT)
- b. The truth about Resurrection Day.

The two topics were chosen based on observation regarding viewers' opinions and reviews through Facebook after the film was released. They strongly believed that the film is related to the stories in the Quran.

a. The truth about Prophet Muhammad (PBUH)'s journey to the 7th sky, which is far more distant than the universe, but took place just in a single night. In the 12th year of his mission to spread da'wah, Prophet Muhammad SAW made a historic night journey from Mecca to Jerusalem and then to the sky. Therefore, his journey up to the 7th sky beyond and out of outer space, known as *Mikraj* (Ascension), was real. The word 'Mikraj' or also mentioned as 'al-Ma'arij' in Surah al-Maarij verses 3 and 4, refers to 'time' and 'boarding place':





مِنَ اللَّهِ ذِي الْمَعَارِجِ (٣) تَنْزِعُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (٤)
Trans.: "(a penalty) from Allah (who owns) wormholes [Ma'arej in Arabic] The angels and the Spirit ascend to Him in a day, the measure of which is fifty thousand years."

(Al-Quran, Al-Ma'arij, 70:3-4)

According to scientists, the concept of a wormhole, part of relativity theory, involves a time dilation in which one day inside the wormhole equals 50,000 years on the earth. Thus, they believe when an object travels via the wormhole, it will encounter similar time dilation. Although this wormhole is believed to exist somewhere in the universe, none of the scientists can find the exact location. The Quran has already stated about the existence of the wormhole thousands of years before western scientists ever came up with the theory. Based on the above verse, Muslim scholars believe that wormholes are created by Allah not only for the angels to pass through back and forth, but the Prophet Muhammad SAW also experienced passing through a wormhole in the *Mikraj* when he was ascended to meet Allah SWT (Schindler, 2017).

The 'ma'arij' enabled Prophet Muhammad SAW, which was the moment Allah SWT commanded Muslims to pray five times daily. However, some people do not believe in this journey. As Muslim, we have been taught to believe in our Prophet. To show our trust, we need to observe and learn more about it and to know the truth of our Prophet. Thus, in *Interstellar*, the researcher found scenes that portray the verses of kauniyyah from the Quran to prove our Prophet's journey. It is called a wormhole.

Table 1: Scenes Reflecting Prophet Muhammad's (PBUH) Mikraj

Category	Scene	Scene Detail	Time Code
The truth about Prophet Muhammad S.A.W going for Mikraj.	1. 	Dr Romily told the conference that only a wormhole is the way to travel to another galaxy.	32:01 - 32:31
	2. 	Dr Romily explains to Cooper how the wormhole works.	58:28 - 58:51
	3. 	The scenery when the Endurance ship enters the wormhole.	1:00:30 - 1:00:33
	4. 	The situation inside the wormhole.	1:00:42 - 1:01:33

Based on the film, the researcher found that five scenes show the wormhole. However, only four main scenes were highlighted here, as mentioned in Table 3, which portray and explain the wormhole. In Table 1, the first scene shows the meeting before they explore the space. In the scene, Dr Romily was explaining to Cooper and other NASA members about the wormhole's function and their planning to enter the wormhole. Scene 2 in the same table shows the scene where Dr Romily re-explains to Cooper more easily how the wormhole works by giving an example using a piece of paper. Scene 3 shows us the wormhole from an inside view that looks like a tunnel. In scene 4, Dr Doyle explains to Cooper the situation they faced inside the wormhole. Finally, another scene shows the situation before the astronauts enter the wormhole. The wormhole looks like a shape of a sphere from a distance. The researchers did not include this scene because the visual is similar to the wormhole image in scene four. Christopher Nolan, the director of the film *Interstellar*, did a brilliant job of visualising the wormhole image.

According to Tillman and Harvey (2022), the idea of a wormhole was proposed in 1935 by two physicists, Einstein and Rosen, who were looking for a solution in some mathematical physics by utilising the theory of general relativity (Haug, 2022). They suggested “bridges”

exist through space-time. Known as Einstein-Rosen bridges or a wormhole, these paths connect two different points in space-time.

According to Haug (2022), Einstein and Rosen believed these “points can be close, and even if they are billions of light years apart, they can still be connected with the wormholes where it takes no time to travel between the two points.” However, recently scientists have revealed that wormholes do not exist or are just a mathematical artefact due to incomplete theory (Haug, 2022).

From this information, we know that science has done in-depth research and experiments until they found this phenomenon. But, for Muslims who read and understand the Quran, this phenomenon has been known for decades and was already mentioned in the Quran. Thus, the evidence of the truth of the Quran.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ
آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (١)

Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

(Al-Quran, Surah Isra', 17:1)

The above verse is an example of a verse in the Quran in Surah Isra'. The verse to show him of Our signs "indicates Allah invites us to study and observe the search for the meaning behind all this travel of our Prophet. No doubt, after the Prophet completes his Mikraj to the seventh heaven, he received a command to pray five times a day, but there are other signs that God wanted to show suitable with a paragraph on Surah Isra' earlier.

Christopher Nolan has made great contributions to all Muslims because, in his film, he has described his imagination of the wormhole with the help of Professor Kip Thorne (as portrayed in table insert example of scenes shown in interstellar). Wormhole functions as a tool to cross to another galaxy, and narrating "someone" in the dialogue has become a question mark for those who watch the film. Those who do not believe in Islam might consider "someone" as their future that resides in the fifth dimension to help the current generation. But for Muslims, "someone" could be regarded as our God, Allah the Almighty. He is omnipotent and can do everything for His purpose. Hamka in *Tafsir Al-Azhar* said this journey is true, and when it refers to the modern world, there is a phenomenon that Einstein found in his mathematical equation about the wormhole. This coincides with the verses of the Quran in Surah Yasin, verse 82:

أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (٨٢)

Trans.: He says to it, "Be," and it is.




(Al-Quran, Surah Yasin, 36:82)

A wormhole has become a tool to cross time for Cooper and his teammates to go to another galaxy in search of a new home for humankind on earth. In a world of reality, going to another galaxy will take thousands of years. It only took a few minutes through the wormhole in Interstellar. Despite the existence of the wormhole, it is questionable in the real world, it has been successfully concluded and identified by Einstein through a mathematical formula, and we can relate it with the Mikraj of the Prophet to the sky.

b. The Truth of the Resurrection Day

In Interstellar, we found certain scenes similar to the stories about Resurrection Day in the Quran. Muslims believe that our present life is just a trial and preparation for the next realm of existence. The day will come when the whole universe will be destroyed, and the dead will be resurrected for judgment by God. The Day of Judgment is the beginning of a life that will never end. The day when God will reward everyone according to their beliefs and deeds.

Table 2: Scenes of the Truth of the Resurrection Day

Category	Scene	Scene Detail	Time Code
The truth of the Resurrection Day	1. 	Dr Brand explains how gravity will affect time.	01:03:00 - 01:03:13
	2. 	Cooper told the teammates to hurry when they were at Planet Miller.	01:08:30 - 01:08:34
	3. 	The conditions of Dr Romily after their teammates come back from Planet Millers.	01:17:30 - 01:18:22

Based on the film, five scenes explain and touch on the general knowledge of relativity and time-dilation. These five selected scenes were based on observations while watching the movie, but the researcher only took three strong scenes, as included in Table 3. From the selected scenes, we can simply understand time-dilation and how it can be related to verses in the Quran about the Resurrection Day.

In the first scene, Dr Brand explains to their teammates the relationship between time and gravity when they land on Miller's planet. She said the theory plays a big role in counting how much they will spend to collect data on that planet. This theory was developed by Einstein and was written in the Quran a long time ago. In scene two, Cooper said to Dr Doyle and Dr Romily that they must be quick to collect data from the Planet Millers because the time on that planet is very long, which is affected by gravity. Cooper said, "*Seven years per hour here!*". The dialogue means that the time is related to gravity as the Miller's Planet is nearby the Blackhole. Scene three of Table 3 showed the condition of Dr Romily when Cooper and Dr Brand arrived from Miller's Planet. Dr Romily looks ageing. He had waited for his teammates for about 23 years at the space station. All these scenes have shown and explained

the time dilation in space. Time dilation theory was studied and written by Einstein in 1907, but the Quran revealed it a long time ago to our Prophet.

The Quran mentioned the end of the world, the “death” of the universe, and its “re-creation” in Surah Al-Anbiya’, 21:104.

يَوْمَ نُطَوِّي السَّمَاءَ كَطَيِّ السَّجِلِّ لِكُتُبٍ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فَاعِلِينَ (١٠٤)
Trans.: The day when we will fold up the heavens like the folding up of a (written) sheet for the records. As We began the first creation, so will We repeat it. (That is) a promise binding upon Us. Indeed, We will do it.
(Al Quran, Surah Al-Anbiya’, 21:104)

In his article, Dr Ghazi Al Nakshabandi (2022) states that modern scientists repeat the "death" of the universe. The Quran mentioned the universe's creation, its ending, and its reformation long ago. Whilst the modern theories of science were developed through studies and observation to describe what has happened in our lives physically, what is happening and what will happen in the future.

Apart from the modern scientific understanding and interpretation of the Quranic verses regarding the physical world, a reflection of life after death is also significant. This phase is known as *barzakh* in Arabic or the “barrier”. Allah said, as a human being, the *barzakh* appears very short from the day he died until he is brought back again to life (Al Nakshabandi, 2022). Understanding Albert Einstein’s General Theory of Relativity can assist us in understanding what happens during the *barzakh*.

Radovan (2014) said Einstein published his theory of relativity in two parts. The first is called the "special" theory of relativity, published in 1905. It explains why time flows slower when objects or people move at high-speed. This finding is not just theoretical and has been experimentally confirmed by many scientists. The second part is known as the "general" theory of relativity about gravity and was published in 1915. It extended the first part of relativity theory by adding that time slows down in strong gravitational fields, like those near the black hole called "Gargantua" in the film.

Referring to Professor Einstein’s “time dilation” concept, he perceived that an object moving rapidly through space (approaching the speed of light) might move gradually slower from an observer's point of view. As it reaches the speed of light, the object's movement becomes zero, and its speed is reduced infinitely. Einstein connects all movements based on the speed of light (Al Nakshabandi, 2022). If we relate light with the verse in the Quran, the “Nur” (or light) represents Allah the Almighty, the Creator of life, as evident below:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ (٣٥)
Trans.: Allah is the light of the heavens and the earth.
(Al Quran, Surah An-Nur, 24:35)

We can learn from the verse that Allah managed all life affairs at the speed of light. The concept of time is relative, and there is a huge difference between the time on earth and time regulated by Allah the Almighty Allah, as mentioned in the following verse:

وَيَسْتَعِجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ (٤٧)

Trans.: Verily, a day—in the sight of thy Lord—is like a thousand years of your reckoning.

(Al -Quran, Surah Al Hajj, 22:47)

Also, we read in Surah Al-Sajdah, 32:5:

يُدَبِّرُ الْأُمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ (٥)

Trans.: He manages and regulates (all) affairs from the heavens to the earth; then it (all) ascends unto Him, on a Day, the measure of which is a thousand years of your reckoning.

(Al Quran, Surah Al-Sajdah, 32:5)

Al Nakshabandi (2022) highlights the journey after a person dies; his transition of life moves to a "barrier" and reaches the barzakh. Only Allah knows the time one will reside in barzakh, but Allah will lift the dead people after the barzakh on the Resurrection Day "instantly", as mentioned below:

وَتُفْعَفُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ (٥١) ... إِنَّ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ (٥٣)

Trans.: The Trumpet shall be sounded when behold! From the sepulchres (people) will rush forth to their Lord! ... It is a single Saiḥah when behold! They will all be brought up before Us!

(Al Quran, Surah Yasin, 36:51 and 53)

In the Quran, the Almighty also informs us about the moment when He raises people from the graves and about their time span in the graves:

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا (١٠٢) يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا (١٠٣) نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا (١٠٤)

Trans.: The day when the Trumpet will be sounded: that day, we shall gather the criminals, blear-eyed (with terror). In whispers will they consult each other: —You stayed no longer than ten (days). We know best what they will say when the best of them in judgment will say: —You stayed no longer than a day!

(Al Quran, Surah Ta Ha, 20:102-104)

Based on Einstein's Theory, the spirit that travels away from his body at an extremely high speed will be assumed to have travelled almost zero (nowhere). The recreated body will make his journey back to Allah on the Day of Resurrection, similar to the time spent in the grave, which might seem like one or two hours only (Al Nakshabandi, 2022). This scene was portrayed in one of the scenes in Interstellar. Although Dr Brand and Cooper were gone for only a few hours, they had travelled for 23 years in reality.

This paper highlights verses of Kauniyah as evidently shown in the Interstellar film. The words of Allah in the Quran, which He revealed to His Prophet, Muhammad S.A.W., does not conflict with modern science. As Al Nakshabandi (2022) mentioned, the interpretation of science-related verses in the Quran reflects the interpreters' basic scientific knowledge of Islamic history. Still, they are beyond the imagination and understanding of a layperson. The Quran's sacred verses have revealed modern scientific knowledge since the beginning. Hence, our thoughtful belief that Allah is the only source of knowledge for our daily lives, as mentioned in verse:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (٨٥)
Trans.: And they ask you, (O Muhammad) about the soul. Say: The soul is of the affairs (i.e., concern) of my Lord. And you (i.e., humankind) have not been given of knowledge, except a little.

(Al-Quran, Surah Isra', 17:85)

As we live on a plane in a very small entity of the universe, Allah the Almighty has enlightened us about His creation of the world in the sacred scriptures of Tawrat, Injil, and in the Quran—in which Allah explicitly mentions the creation of the universe:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ (٣٠)

Trans.: Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

(Al-Quran, Surah Anbiya', 21:30)

These verses, which were revealed more than 14 centuries ago to the Prophet Muhammad, are far ahead of the modern theories relating to the creation of the universe (Al Nakshabandi, 2022). According to Einstein's theory of relativity, time slows down due to the existence of gravity. Accordingly, the passengers on a plane flying somewhere with lower gravity will age by a few extra nanoseconds on every trip. Major world scientists supported his claim on the theory of relativity of time.

This film had 15 scenes that explain what a wormhole is and 17 scenes explaining about relativity (especially time). All these scenes have portrayed the verses of Kauniyah in the Quran by adopting the scientific method in the modern world. How the Prophet went to Mikraj, and the truth of the Resurrection Day is explained by Christopher Nolan in this film. We as Muslims should lead ourselves to think and observe the truth written in our Holy Book, Quran. All this matter is not to make us doubt our religion, but sincerely, we as Muslims need proof, not to question our faith, but to increase it. Often scientific subjects gain less attention from laymen. However, watching science fiction movies is truly an enjoyable way of understanding and educating science in our society.

CONCLUSION

The Quran had already touched on these facts 1400 years ago, either in verses of Qauliyah or in verses of Kauniyyah. We live in an age when the wormhole theory is broadening our horizons and helping us explore the possibility of Interstellar travel. If we open our minds, we find that today's science helps us prove rather than disprove religious miracles. With the discovery of antimatter, thinking only inside a material realm would limit our progress in understanding the world around us.

This paper only focuses on a science fiction film, *Interstellar* (2014). The findings of this study show that *Interstellar* film portrayed five scenes on the truth that Prophet Muhammad S.A.W had gone to Mikraj. All five scenes on the reality of the Prophet going to Mikraj were shown through the visuals of the wormhole in the film. When Cooper and his teammates want to find another planet for the survival of humankind, "they" (God) put the wormhole near Saturn so they can travel to another galaxy to collect the sample. The existence of the wormhole in the real world is still questionable among scientists. However, one word from Allah in the Quran that all Muslims hold is "*Kun Fayakun*", which means if Allah wants it to happen, it will happen.

There is nothing impossible for Allah. He can meet the Prophet on earth, but why does Allah take Muhammad through this journey? He wants humans to explore the extra-terrestrial creatures called space. In the earlier century, it seemed impossible that the Prophet was going to Isra' from Makkah to Al-Aqsa (Danial Zainal Abidin, 2014). In those days, one must ride a camel, which would take a long journey. There was no rocket or car to travel. But today, the journey seems acceptable as a new phenomenon has changed and can change the perception of the incident. This film opened people's minds about the journey. It also changed people's perception of the journey's reality, evidently showing the truth of the Quran.

In addition, there are five scenes where the film portrays the existence of Resurrection Day. The researcher related the theory of relativity by Einstein with the Resurrection Day in the Quran. How do we know there is life after death other than religious belief? People who died had never returned to explain it, but the advancement in science and technology has enabled us to see the critical perspectives of science. Surprisingly, science has advanced to the point of looking at the basis of reality, the relation between space and time.

This paper also relates the scenes in *Interstellar* with the faith of Muslims. A film is also an educational tool for society despite its entertaining elements. Critically watching this film can help us rethink our position in this universe and increase our faith. As mentioned in the Quran at Surah Ali Imran, 3:190:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ (١٩٠)

Trans.: Behold! In the creation of the heavens and the earth and the alternation of night and day – there are indeed signs for men of understanding.

(Al-Quran, Surah Ali Imran, 3:190)

The scientific evidence of the Qur'an proved its divine origin. His verses, whether kauniyyah or qauliyah, are genuine, and no human could have produced them. The Quran contains insightful scientific facts and signs humans shall discover for centuries. A call of realisation about our existence - the purpose of our life, the place we live and the hereafter.

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